years in this country, an intelligent, dynamic, self-made fellow who must have fitted perfectly into the American scene. Strangely, he returned home convinced that nothing counted in the United States but money. I suggested that he compare similar situations in everyday life in this country and his own. "Take two boys on a university campus," I said, "a rich boy of indifferent scholastic achievement and one who works to pay his way but leads in the classroom and sports. Who would have a better chance with the girls?" My opponent conceded that in his country the wealthy boy would have a better chance with most of the coeds. I assured him that the opposite is likely to be true in American universities.

Then I asked him, "Suppose you discuss her suitors with a grown-up daughter. Would you take into account, among other things, the wealth of their families?" "That is not very important," he replied, "but we do pay some attention to such things." I assured him that decent people in the United States would not be likely to discuss such a matter with their children.

It was in India, however, that I grasped the real meaning of the problem of spiritual and material values in different civilizations. The concept of spiritual values is used in the Indian press as loosely and indiscriminately as the concept of free competition in the United States, but no Indian intellectual whom we met was able to define the spiritual values of India specifically. Then I tried to offer my own definition. Do not *spiritual* values mean the same thing as *moral* values, that is, a pattern of human relations that meets certain ethical standards? I found that Indian intellectuals were inclined to accept this definition. My next question was: What is the yardstick for measuring the ethical value of human relations and social institutions in different countries? This was not an abstract metaphysical question to me. As I said in telling the story of my youth, at the University I sat at the feet of Professor Petrazhitsky, and I have remained true to his psychological theory of law and state. The foundation of any political system is the common concept of the people of what is just and decent.

My question amounted to a challenge: Let us compare what we, in both countries, consider to be social justice; what are the inalienable rights of an individual in the United States and India; what each community provides for each of its members; which system implies greater respect for human dignity and work. On all these counts, the United States does not have to apologize for its moral code. The application of this code is not perfect in either country or, for that matter, anywhere in the world, but to reduce the problem to its essence—the dignity of the common man—this country is far ahead of the democracies of Europe and the dreamy East.